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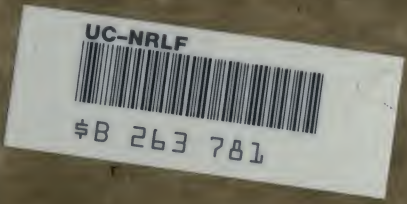

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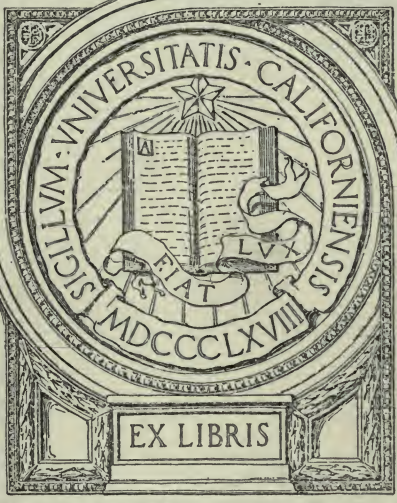

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MONOTHEISM

VERSUS

PRIESTCRAFT.

BY

CHARLES WELLS HILLYEAR.

Why should God place the sons of hell in heaven ?
Why should God rank the evil with the good ?
Why, if a mortal will not cleanse himself
From foul pollution, should the HOLY do it ?
Behold, the pure are ever with the pure ;
The sensual wicked ever with the base.

KENEALY.

WATFORD :

C. W. HILLYEAR, 223 ST. ALBAN'S ROAD.

1902.

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GIFT

UNIV. OF CALIFORNIA

PREFACE

TO

MONOTHEISM *versus* PRIESTCRAFT.

In the name of the ONE, the INFINITE.

This book clearly unfolds a system of religion that should satisfy the reasonable and proper demands of the keenest intellects of the age. For very many years past men of learning and intelligence, honest thinkers, have been unable to accept what has been offered to them by its professors as religious truth. It would be indeed extraordinary if they could. Nevertheless true religion and true science are for ever in exact accord. Monotheism is the highest, truest, and oldest science. Test it as you may, no untruth, no weakness will be discovered. It is everlasting ; it leads correctly ; it will for ever lead correctly. It is positively the *only* true system of religion, and should be universally taught. The false existing systems are misleading ; for falsehood must for ever only mislead. The public teachers of religion have as yet no system in common. They shirk and discourage all inquiry into their varying and contradictory creeds and dogmas, many of which are truly the wildest nonsense. The sooner such wretched systems are given up, even by their highly-paid professors, and are cast aside and forgotten by them, the better it will be for themselves and for humanity.

The majority of men make no real use of their brains in religious matters. Intoxicants, tobacco, and opium deprive the higher soul-faculties resident in the brain of the power to think, understand, and resolve. Yet in this same brain is the very earth-lodging of the God-spark, the divine spirit ; most intimately connected with it is

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that cloud-like something called soul, which has exactly the same shape and general appearance as the earth-body it then inhabits, and has indeed so gradually fashioned as its earth-manifestation. Yet Philip, fifth Earl of Pembroke, who lived in the seventeenth century, wrote in his will as follows : In primis : As for my soul, I do confess I have often heard men speak of the soul, but what may be these same souls, or what their destination, God knoweth ; for myself, I know not. Men have likewise talked to me of another world which I have never visited, nor do I even know an inch of the ground that leadeth thereto. When the king was reigning, I did make my son wear a surplice, being desirous that he should become a bishop, and for myself I did follow the religion of my master ; then came the Scotch, who made me a Presbyterian, but since the time of Cromwell I have become an Independent. These are, methinks, the three principal religions of the kingdom. If any one of the three can save a soul, to that I claim to belong : if, therefore, my executors can find my soul, I desire they will return it to Him who gave it to me.

The great majority of the people of to-day are not better informed on religious matters than was this distinguished nobleman : this ought not so to be.

There is nothing whatever to prevent this system, pure ancient monotheism, from succeeding at once with the thoughtful, and even really charming them. What Society, which earnest body of thinkers will take it up, and give it just the smallest chance to make its own way on the Western earth ? It needs but that, and should be allowed it, in common fairness.

C. W. H.

MONOTHEISM *VERSUS* PRIESTCRAFT.

1 That the One, the Infinite God, the Supreme Father is primarily the author of all that exists.

Intelligent men can conceive of nothing as happening without being caused. The incomprehensibly vast universe proclaims to all, that the greatest intelligence has been manifested in its design and execution, by whomsoever it was designed and executed. Those who say that it came into existence by chance make a foolish assertion ; for all order is a result of law and fixed intelligent purpose. Neither order nor law, being abstractions, can have the power of personality. They owe their very possibility of existence to some being of supreme wisdom. All the best men whose presence has graced the earth have decided this being to be Supreme Good, or God. We say that God is the author of all that exists, not meaning that he is the author of all things as they now are ; but that all existence proceeded from him originally. If it be bad, its badness has proceeded from active opposition to the divine will ; it has not proceeded from God in any way : he is not to be held responsible for it.

2 That the Supreme Father is an eternal, infinite, self-existent, formless and changeless spirit.

When we teach that the Supreme Father is eternal, we assert that there never was a time when he did not exist, and that there never will be a time when he will cease to exist. When we teach that God is infinite, we assert that there is no place where he is not, and that we do not and can not say that he is actually in this or that place to the exclusion of another or others. God is ALL, though

all is not of God. God is self-existent ; that is, he was not created, and is not sustained of any. He alone can say of himself, I am he that is, everywhere, eternally. God is formless and changeless : by these terms we mean that his form can not be represented, and that his actuality of essence as a spirit is incapable of change.

3 That the Supreme Father is omnipotent for good, omniscient, omnipresent, and perfect throughout eternity.

The Supreme Father is omnipotent for good : by this we mean that he is able to compass every thought, every circumstance, whether good or evil, or of good or evil tendency, and to grant his assistance, or to withhold it, as his perfect wisdom may resolve on doing, without in any way so acting, refraining, or interfering, as regards the free-will of his creatures, that they are made more responsible, less responsible, or irresponsible beings for even a moment. God is able to bring good out of evil, holding, as he does, the master-key of the universe ; though this will never be accepted by him as an excuse from spirits or men for their sinful or foolish actions of any kind, to any degree whatsoever. Nothing can be thought of, attempted, or done in any part of the universe that God does not know of. Even ages before thought or action by a creature on any matter has taken place, he knows of it, and of all the circumstances in connection with it. Sight and perception are his in an infinite degree. By the wise men of the first ages God was thought of as the Eye of the universe ; and again, as having eyes, but not ears. They believed that he observed the deeds, thoughts, and motives of all ; that by these they would be judged and placed ; also that it would be impossible in any case that his strict and ineffable justice should be influenced by the explanation or supplication of any creature whatsoever. God is perfect not only in and of himself, but is the source from whence all kinds of spiritual perfections are derived ; as the sun is the source of all material lights whatsoever on this earth.

4 That the Supreme Father can not be comprehended by any except himself.

The Supreme Father can not be comprehended by any

but himself, because he is infinite. Being infinite he has no boundary. It is evident that only one such being can possibly exist. The finite, that is, the bounded or created, can never comprehend the infinite and unbounded. Every true philosopher admits this, though he can not fully explain it, necessarily.

5 That all holy qualities, such as love, wisdom, goodness, mercy, justice, and truth, exist to perfection, through eternity, in the Supreme Father only.

The holy qualities here enumerated are the permanent and paramount actualities, through eternity, of which the Supreme Father is the prime spirit-essence. They are the actualities of the Holy Spirit also in the everlasting, in the universally-existent degree. They may be participated by spirits and mortals ; but these being endowed by the Supreme Father with free-will are capable of change. As a result of a misuse of their free-will, they may lose the degrees of perfection they had primally, or may have again attained. The Supreme Father, through eternity, is in his essence incapable of change. This can be said of him alone in the eternal degree.

6 That God's transcendent qualities and attributes can not be understood by any beside but in part.

God's transcendent qualities and attributes can be understood by creatures only in part, from the very fact that they originally were, are, and can ever be, at the most, only creatures, that is, limited ; being made primarily by God, through the agency of the Holy Spirit, as pure and perfect though bounded spirits ; or have been allowed by God, through their own request, and entirely by their own fault, to manifest themselves as men. God is the one Unbounded. He alone understands himself in the infinite-perfect degree.

7 That it is impossible that God, the One, the Infinite can commit sin, or think of, say, or do the least wrong.

God can not sin or be personally wrong in the least, because of himself he is eternally perfect. It is evident that being infinite or unbounded, and omnipotent for good, or all-capable of supereminently directing all things,

he can not possibly have a wish, much less a need to commit sin. Sin arose, arises, and will for ever arise from indolence, or from an improper love of self in some way. By the fulfilment of these improper loves, or by attempts at their fulfilment, injustices to others are committed necessarily. God is supremely solicitous for the highest welfare of every creature, tenderly regarding those who love and serve him. Only they who are most like the Highest can by the Highest be the most liked.

8 That God only is the author of law.

The universe, considered structurally, is a result of active, perfect law. God willed, from circumstance, that it should exist ; it existed, and will continue for ever. It is impossible that its several parts could hold together, and remain orderly, unless bound by perfect law so to do. Star-spheres, earth-spheres, and all beside, whether habitable or otherwise, are bound by one and the same perfect law. The like is true of the perfect mental and moral states. All earthly laws, to be good, must be founded on the divinely-righteous decrees ; these may be summed up briefly in the words, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

9 That the words 'eternal', and 'infinite' apply to God alone.

As a result of appalling ignorance, the Christian sects believe that the Holy Spirit and Jesus are eternal and infinite gods, and on an equality every way with God ; that is, they are to be thought of as we ought to think of the All-Father *only*. They excuse their ignorance by saying that it is one of a number of great mysteries. They are to be told that this is not a great mystery at all. The great mystery is that they can believe such an absolute impossibility to be a hard fact. The words 'eternal', 'infinite', can apply but to one ; this one is the All-Father, the Supreme. There is no God but God : this is an absolute truth.

10 That it is impossible for any creature to make a

representation of God.

God is the Spirit whose house is the universe, and who, through eternity, exists of and by himself independently of the universe, or of any other creature. God being ALL, it is impossible to make an image of him.

11 That the Supreme Father only is to be worshipped by creatures.

The Supreme Father is the being by whom all other, his creatures, have received the power to be : therefore he has the sole right to their worship. Worship of any other is idolatry.

12 That God is really visible in heaven.

God is visible to celestials : this does not mean that he is visible as is a king on a throne ; or that he is seen like an image of any thing whatever. God is a spirit of formless, matchless glory. His visible grandeur is as the full splendour of a million suns of gleaming rainbow-glories. As the most of the brightness of the divine spirit of a good man is manifested in his grandest part, his brain, yet is not and can not be absent from the lowest or any part of him ; so the most of the brightness of the One Spirit of the universe, the Essential-Good, is manifested in the grandest part, the heavens of purest light, yet is not and can not be absent from the lowest or any part of the universe. It is the delight of the celestials, according to *their* greatness and capacities, to behold this glory, for they love the Lord supremely.

13 That God is manifested to men in the Books of God ; in his glorious works ; and by the voice of conscience.

Truth is of God, and is revealed to men by his Messengers. When it is received humbly and thankfully into the spirit-soul by any man, the very presence of God is felt and rejoiced in. The sun also is an image to men of the glory of God, and is the joy of mortals. Without its enlivening beams every thing on earth would languish and die. The voice of conscience is that part of the spirit-soul of man which is constantly striving to wean him from the thought and commission of evil. It is unerring

in its indications, and to be obeyed at all times by those who would become godlike.

14 That God is not in any way the author of sin in creatures, neither can he be affected in the least degree by sin.

Sin is unknown by God except as a condition of soul effected by creatures on the outside of his purity of essence. It may be compared to a noisome pestilence, a morbid excrescence, a putrid cancer ; productive at all times of unpleasant, yea, disastrous results to those guilty of its commission, in whatever form, and to whatever degree it may be practised. God is an eternally-pure spirit only ; therefore he is unaffected by soul-conditions or soul-affections of evil.

15 That God gives no favour or assistance to any creature for the commission of sin.

God is omnipotent ; but only for good. If he gave any assistance to a creature for the commission of sin, he would be guilty of breaking his own holy law, which is impossible to an eternally-pure spirit. When a creature sins, he in effect says to God, I care nothing for your law ; it is not good : I prefer my own law. Saying this, he sets his judgment against that of the Supreme Father !

16 That God does not prevent his creatures from committing sin, except to an extent of sinning.

Men like the first Napoleon, women like Victoria, are not prevented by God from committing crimes up to a certain point. God does not treat angels or mortals as slaves or puppets. They are expected to make a proper use of the free-will granted to them by him. If angels do not do so, they lose their degree and power in the celestial world, and may sink even to an earth. Mortals are cut off from the earth, brought to trial, and punished by the judges of the celestial. The right, the true, may not be at any time wronged ; the wrong, the false, must be at some time righted.

17 That God does not and can not arbitrarily elect nor refuse to accept mortals.

Why should God interfere with man's decision concerning his own destiny? Whether he rises or falls, is happy or unhappy, does not actually make the least difference to God. His glory is not tarnished nor diminished in the least. Man cuts himself off from his share of the spiritual inheritance. It must be evident to all, that if God elected some from the earth to positions in the celestial who were unfit, or who were not essentially good, he would commit injustice towards those who had kept the holy law, and were therefore fit for such positions. He would also act foolishly; for those so elected would not be happy in the celestial, never having fitted themselves on the earth for celestial employments, or the enjoyment of spiritual pleasures. It is impossible that God can act unjustly or foolishly. God looks with pleasure on those only who, like himself, delight in doing good works, and love holiness for its own sake. Man's election or rejection is left by God to man's own selection.

18 That God especially loves and assists those who live godly, righteously, and soberly, and have a lively faith in his love and mercy to them under all the circumstances of life.

Man by wilful disobedience of the holy law in effect shuts God away from himself. He says in his heart, I want no God: I am able to do by myself all I wish done. These are the works of darkness; God can not and does not identify himself with such works. The end of the doers of them must be destruction necessarily. Such men worship themselves; of these the Second Messenger, Enoch, saith, Whoso worships self worships hell. Man by attaching himself to God, who is the one Good, reaps benefit both for body and soul; by so attaching himself, he endears himself to God: for he is ever ready to assist the lowliest in his endeavours after holiness and perfectibility. The good and true feel and understand these things; the evil-hearted feel them not, nor know of them. Their faces are turned to this world of darkness and death; their backs to the world of beauty and life.

19 That all our prayers for divine assistance are to be addressed to God alone. The intercession of saints, an-

gels, virgins, or martyrs, is impossible and unnecessary. A mediator is a myth of false priests.

Neither Jesus nor any other of the Messengers described himself to his hearers as a mediator. To do so would have been to put himself in a false position ; to exhibit himself under a false aspect. Peter must not be made to do that which his master would not do. Furthermore, how can we certainly tell that this one or that one is in the celestial ? God seeth not as man seeth ; for man seeth but the outward part, but God seeth the hearts of all. The canonized of the earth are not necessarily the sanctified of the heavens. Moreover, it is impossible, even if they were the saints of heaven, that they could be our mediators, much less our saviours, as the very foolish think them to be. Every creature is treated and judged of God as exclusively as though it were the only creature then existent. Its only hope, its only friends are its piety and good deeds. These are all-sufficient to gain for it admission into the ranks of the celestials. If we are desirous of God's love and favour, we may ask him for them. If we are worthy, we shall assuredly obtain them. If we are not desirous of his love and favour, there is an end of the matter as far as itself is concerned. The false doctrine of atonement, which makes one person suffer for the evil deeds done by another, or many others, is at the foundation of intercessions through priests, virgins, saints, and martyrs. An earthly child does not go to his father by the intercession or mediation of the doctor, or nurse, or other person. Much more is the intervention of any mediator between God and man unnecessary. God is perfect love ; he can not refuse to hear and help his recreant yet repentant children. A petition to the King of the universe must be presented by the suppliant in person. The parables of Jesus directly teach this truth.

20 That God can forgive the sins of angels or men only when they shall have been atoned for by those who committed them.

If God forgave but one undeserving creature, then, to deal justly, every sinner should be in like manner forgiven ; for where could lines of forgiveness and unfor-

giveness be drawn by even God himself ? God can not act unjustly ; but if he forgave sin that had not been atoned for by the sinner himself, he would in effect be a participator with sinners ! When sin has been atoned for by the committers of it, God may justly forgive such offenders. Sins once committed never can be undone. The most a creature can do, and the least he ought to do, is to atone for his sins as fully as he possibly can. By so doing he works out his own salvation, and insures it. As by impiety, by evil deeds, we become defiled, and our souls blackened and blasted ; so by piety, by good deeds, we become purified, and our souls renewed and refulgent.

21 That God personally does not punish those who break his laws ; but that evil punishes itself infallibly, wherever it is committed.

It is in the very constitution of things that crime of no kind can be allowed to pass unpunished anywhere for any length of time. On the earth evil-doers are punished in various ways, according to the crimes committed or attempted by them. Yet I suppose no one would blame Law or Justice, or the administrators of them, for such punishments. The criminals themselves are responsible for their sad positions. God is not in any way to be blamed for the punishments meted out to the wicked, after their death, by the judges of the celestial.

22 That God has equal thought of and care for all nations, and never permits them to be without a knowledge of himself and his holy law.

God shows his desire for the love and worship of men, to which he is entitled, by the fact that he never allows them to remain ignorant of himself. If he kept all knowledge of himself from them, they would have somewhat to justify themselves for their neglect to worship him, by pleading ignorance of his just claims. If creatures were as eager to know God, and his essence, which is truth, as he is to reveal himself and his truth to them, the universe would become sinless, as were the spirit-spheres in the beginning ; love, wisdom, and their works would remain everywhere for ever.

23 That God is in a particular and spiritual sense male ; in another particular and spiritual sense male-female ; in a third or merely earthly sense neither male nor female.

God is in a particular and spiritual sense male ; for he is the active First Cause in the production of all that exists. He is in a particular and spiritual sense male-female, because he is a perfect spirit ; it is an inherent condition of a perfect spirit to be complete of itself. Perfect spirits are therefore bi-sexed, spiritually. This condition applies to all the great spirits of heaven ; for they are the same in quality as God himself ; differing from him but as to degree, and that necessarily. God is neither male nor female in any earthly sense. He can never become clothed in flesh, nor be in any conceivable way a participant in carnality or corruptibility.

24 That the Holy Spirit was the first and the only being made directly by God.

At the first, a time inconceivable by creatures, God dwelt alone, silent, immense, and immovable. It is impossible for the mind of any created spirit, however exalted and expanded, to comprehend these things. None can know of them further than by revelation from God that they indeed were so. Almost at the first, also a time inconceivable by creatures, God resolved to create a spirit-existence from his own infinite essence directly, which should be capable of enfolding all the other subsequent spirit-existences whatsoever. This was the Holy Spirit, Wisdom, the Mater Magna of the universe, the First of Angels. She is incomprehensible by all creatures beside, as is her Lord, the Eternal-Infinite. It is necessary when meditating on these vast subjects, that, to feel their sublimity, the spirit-mind be allowed to expand itself as much as it can. However it is expanded, the whole absolute truth can never be grasped. The greatest spirits are yet finite, and can at no time fully comprehend the infinite. A spirit has the power of understanding and rejoicing in the infinity of the Supreme according to its own degree of greatness only. This may be said of its original and yet-retained degree of perfection, or of any one of the numerous degrees to the original,

which a spirit has regained by honest, earnest, personal effort, and solid, personal worth. These alone are the passports to celestial greatness.

25 That the Holy Spirit was endowed by the One, the Infinite, with universality and continuity, which peculiar attributes were not conferred on any other creature.

Universality and continuity are the highest and greatest portions of his own transcendent faculties which God could confer on any. They are particular and peculiar prerogatives of the Holy Spirit of God, Wisdom, the Mater Magna, the first from and after the eternal One ; secondary only to his own unique qualities of infinity and eternity.

26 That the Holy Spirit is in a particular and spiritual sense female, when considered with relation to God, spirit-essences, and universal nature.

God *willed* to produce ; this was and is, in a particular and spiritual sense, the active or male principle presiding over the all of the universe. The Holy Spirit, the Mater Magna, the life-pouring Fountain of the eternal Life-Fount, *generated* the spiritually-beautiful by the inherent power she had acquired from God for so doing ; this was and is, in a particular and spiritual sense, the female or nurturing principle. These two forces, the spiritually active-passive and the spiritually passive-active combined, produced all else primarily.

27 That the Holy Spirit, being the direct creation of God, is necessarily and inviolably holy everlastingly.

The Holy Spirit, the first from the First, the *direct* creation of God, his very and immediate likeness, the prime personification of his own infinite perfection, the being endowed by him with universality and continuity, is practically a counterpart of himself. She is the everlastingly-holy of the eternally-holiest. God and the Holy Spirit are therefore in ineffable harmony in the spiritual sense. This is unquestionably a vast subject for meditation ; incomprehensible by angels and men ; only to be pondered in the spirit-mind. Its sublimity is calculated to fill the minds of archangels, angels, and men, with the

most profound ideas of the majesty of God, his worthiness to be alone worshipped, and that with the loftiest adoration.

28 That the Holy Spirit may not be worshipped.

Worship is the highest action the mind can offer, and may be paid to the Highest alone. Otherwise we in effect make worship a lie, by saying that the secondary is every way equal to the primary : this can never be true. WORSHIP GOD ALONE has been the command of the Messengers from the days of the Apocalypse.

29 That archangels, angels, and men, are in the enjoyment of an unrestrained free-will, and are capable of doing right or wrong, as they may desire.

All should wish to conform to the divine decrees. By so desiring they will act well. Archangels, angels, and men, have the liberty of not conforming to them, if they shall so choose : but they know, every one, that if they do evil, they will reap the just consequences of their evil deeds. God leaves neither angels nor men in ignorance of his holy law. All the parts of this law are calculated entirely for the benefit of creatures. Under no circumstances is it lawful for any man to do evil that good may come. Vaccination, inoculation, and vivisection are criminal actions. Man can not insure any good end by a use of means that are contrary to right principles. The followers of evil of any kind are in soul-darkness indeed, and therefore unscientific. Light and knowledge can not come to them till they are fit to receive them. The purer the mind of a man is, the more successful will he be as a healer of the infirmities of others.

30 That free-will is a necessity for all existences ; though by its operation the most multiform results prevail. God could not surround himself with creatures devoid of all choice.

Free-will is a necessity for every creature, and a quality that it ought to have as of right. Every creature has a desire of activity, of self-manifestation, and to do this by its inherent, self-made measure of intelligence, which regulates that activity and self-manifestation as nearly as

it can to suit itself. The responsibility, near or far, for its actions is on itself for time everlasting. Through the working out of their desires by creatures, and as results of their more or less intelligent choice, marvellously multiform changes have been produced, and will for ever be produced. Like seeks its like everywhere, is attracted to it, has affinity for it, and is contented in it for a shorter or a longer time. It aspires, or grovels ; it may become an archangel or an archfiend : but it is for ever free, within the limitations of the rules of natural beneficent law. The idea of having the slavish obedience of his fellow-men is hateful to any well-regulated mind. Love should be the foundation of all work, whether for God, our neighbour, or ourselves. God who is himself Absolute Perfection will have any work that is done for him done in the best possible way. This highest-class work can be got only from free servants, having the splendid energies of their spirits and souls at their free disposal.

31 That archangels having most splendidly perfect though varying ruling qualities were emaned from the Holy Spirit, in accordance with the will of the All-Father, to be everlastingly-existent and happy spirit-existences.

These archangels were all perfect in and to the same degree, spiritually, though they differed in their ruling qualities, in accordance with the will and design of God, which ordain all the diversity that is possible, through all the spheres of existence. These archangels were sun-like and most splendidly perfect at first, and might have remained everlastingly splendid and perfect, if they had not nurtured desires which were not in accordance with the dictates of divine wisdom, and allowed their anti-celestial and therefore sinful desires to develope themselves into corresponding actions.

32 That there is not a coeternal and coequal Trinity.

The doctrine of the Trinity as believed by the Christian sects is an absurdity, a blasphemy. The priests must have blinded their spiritual eyes, and hardened their hearts to a great degree, before they could be so foolish and base as to admit and teach that God, the One,

the Infinite, could have any second and third equal to himself in every way.

33 That the primal archangels were the same essentially as God and the Holy Spirit, their creators and parents.

The highest orders of angels of the super-celestial are pure spirit only. The lower angels are in their spirits like God and the Holy Spirit, from whom and by whom they were produced originally. These lower angels by certain self-superinduced imperfections have diminished their spirits, and shrouded them with soul, that is, light of lesser purity ; losing thereby, as to appearance, some or very much of the magnificent brilliancy, and losing in reality the splendid spirit-capabilities they had primally. By still greater self-superinduced imperfections, the spirit is lessened yet more, in humanity even to a mere spark. It and the soul become very much shrouded ; for as men they are further darkened with a body of earthliness. All the degrees of life lower than humanity are soul, or soul and material body only.

34 That by the misuse of their free-will some of the primal archangels lapsed from the supra-celestial, and from the celestial, and became inhabitants of the various spheres.

Spheres other than heaven-spheres were not intended originally by God to have existence at all ; that is, they would not exist, if all the primal archangels had maintained their original sinlessness. Whether we say that sinners are cast out of God's immediate presence, or that their sin causes them to wish themselves out of that presence, it being too pure for them, matters little. Go they must and do ; then the various lower spheres afford a probationary asylum for them, according to their several capacities, till they are again fit to ascend to their primal home. This may take ages to accomplish. If the wicked Jews who brought the adulteress to Jesus were as a consequence of their guilt unable to stay in his presence ; how, think you, could they endure for an instant the presence of the Supreme !

Floods, earthquakes, storms, lightning, and other for-

ces of nature which cause devastation and death, happen of necessity. It is a condition of the continuance of the earth as a habitable sphere that they should happen. The man who complains of them, and cries out against the Lord, is to be told that it is through his own sin, and not of the Lord's designing, that he is living on an earth.

35 That every condition of existence, the supra-celestial excepted, is necessarily a place of probation.

The spirit that is in all men ever strives to lift them to the original fire-fountain from whence they emanated. They never can be perfectly happy till they are united, as at first, to the Father of spirits, and are in the enjoyment of the perfect happiness which this original condition alone insures.

36 That every creature lower than an archangel has assumed its present condition of an angel, man, beast, bird, fish, insect, tree, plant, binding-force, satan, or other unit-existence, by the exercise of its own powers in a particular way, good or evil.

Spheres other than the spiritual, the truly real, were not formed by God till the heavens had ceased to satisfy, to various degrees, the changed, and so anti-spiritual, desires of the only then-existing creatures, the archangels. Structurally considered, the universe is a perfect work, as every work of God is. Spiritually considered, it must be seen to be a failure, an everlasting failure of the spirits who thought that something other than the purely-spiritual would give true happiness. Many indeed will so think through time everlasting. The rising and falling, the falling and rising that is seen on this earth, takes place everywhere. God has formed none of the myriad orders of imperfect existences that we see, nor any of those of whose actuality in the past ages of the earth we have gained any knowledge, to suit his pleasure. He allows certain orders of creatures to exist at a time or times, and indeed many of them, for the purpose of diversity, which, all things considered, is better, more agreeable, more masterly than sameness. But all these forms are the desire and so the production of creatures in every case. God is not in any way the maker of a dog,

or a fish, or a man. Every creature is exactly what it has fitted itself to be ; whether, for example, the form is that of a good or bad man, a savage or useful beast, an idiot, or a devil. They who may deny this, make God the real author of all evil, which is in every way a lie.

37 That men, animals, trees, satans, have made themselves to be the subjects of a law of changes.

Many conditions of existence being necessary for the myriad developments desired by creatures for themselves, certain and diverse times are fixed by natural beneficent law for their continuation in such conditions. These conditions and continuances apply to the spiritual, animal, vegetable, and mineral existences. Whether it be for minutes or millions of years, there has been and is in every case a self-formed and self-fitted existence. God did not will the conditions, but is willing that they shall be, and for the sake of creatures only. The archangelic was the condition which Jesus bade his followers to strive to attain, when he said to them, Be ye therefore perfect, even as your Father who is in heaven is perfect. A man may become reincarnated many times in succession. In these periods he has opportunities of raising himself as by stepping-stones to his wilfully-abandoned home. He may use these opportunities or abuse them. Animals and members of the vegetable and mineral kingdoms are allowed opportunities to manifest themselves again in the state of humanity at law-arranged suitable times. The spirit-soul portion which had been degraded, and thus stifled by the creature, at some time in its past history, has chances in the human form to become again radiant and still more aspirant. Nothing but incapacity or wilfulness can prevent such from rising and still rising to the highest state of existence. There is a continuous chain of being from the Supreme Father down to the lowliest organized thing, and even to that which is sometimes, though wrongly, called unorganized ; a ladder, as it were, of unit-essences ; some making a descent, others an ascent. A man may truly and practically be a lower creature, even a devil, years before he loses his outward form as a man. He may truly and practically be an angel of the heavens, though appearing as a man.

38 That the exaltation of any creature depends practically on its wishes and endeavours.

This truth is most beautifully shewn in the parable of the prodigal son. The prodigal returned to his father, the Lord, of his own notion and will entirely, and because he had learned by bitter experience the folly of departing from the good. The father did not interfere to reclaim him as against his wish. God gives spiritual assistance to those who desire to live the heavenly life ; he coerces none. He can not assist the man who is a seeker of the wealth of earth merely for his own purposes of display, or for the gratification of low tastes and sinful designs. As a warning to others, he sometimes takes from him, in one or many ways, the earth-riches of such a man. He may summon him from earth suddenly, as he has a perfect right to do. The holder of earth-riches has many more and much fuller powers of doing good service in the world than an ordinary person has. Woe to him, when he leaves the earth, if he has not been as a good steward ! No good man cares to keep a worthless, mischievous, or greedy animal long about ; nor will God spare unrepentant sinners, whether poor or rich, their just deserts, but for a time. The selfish rich are ever ready enough to send Lazarus here, and send him there ; but will have the most serious misgivings as to his sanity, if he should venture to ask for a few crumbs, either of bread or comfort, in return for such service.

39 That evil cures itself sooner or later by convincing sinners that they have acted foolishly and wickedly to break God's holy law.

Evils of every kind produce unhappiness and discontent in spirit-souls, in souls. Sinners are never happy, though they often pretend that they are. One has but to look at their faces and surroundings, and their lying and self-deception are quickly discoverable. Ultimately the soul may return into the paths of righteousness ; though it *may* be millions of years before it recovers its lost original perfections. The pearl of great price can not be seen, much less appreciated, by the man who is up to the eyes in swinishness.

40 That in the highest condition attainable, or purest light, the identity of a spirit is fully retained.

The spirit fully retains its individuality, though absorbed in divinity. There is no such thing as annihilation, for the good or the evil. Spirits and mortals may say, I wish that I had not existence : why was I created ? Let them know that God created spirits because he willed and wished to surround himself with superlatively happy beings, in whom he might rejoice, and who should rejoice in him. All creatures being originally spirit-emanations from the ever-enduring Father and Mother of the universe are immortal in their essence ; therefore they can not be annihilated. The wish to be annihilated is foolish, as it can not be done for any ; moreover, it ought not to be done for any. It can not be done, because God has willed and wished it otherwise ; as he is eternally the Essential-Good, he could not err, he can not change. It ought not to be done, for God can not be an embodiment of selfishness, by existing only for himself ; nor can he be an executer of any of the desperate wishes of self-abandoned creatures. The creature, whoever he may be, who would be truly happy, must imitate the Creator, and as Jesus taught, be perfect ; not desiring an impossible annihilation, or an existence for self only ; but living ever in the highest love of God, truth, and usefulness.

41 That the highest orders of heavenly beings are spirit only.

God is perfection ; they alone who are perfect spirits can abide in nearness with him and the Holy Spirit in their immensity of glory. This greatness, in every case, and to whatever degree, is exactly in proportion to the wisdom, the goodness, and measure of divine usefulness of the spirit thus glorified. The occupiers of the highest positions are ever responsible for the management of the mightiest of the celestial designs. For all the gradations of spirit-existence there are the fixed duties. This was the condition of which Jesus spake, when he prayed, And now, O Father, glorify thou me with the glory which I had with thee BEFORE THE WORLD WAS. An original commencement of existence, a primal evolution, as from this earth, is an impossibility.

42 That the lower orders of heavenly beings are spirit and soul.

When spirit is shadowed with soul, there is some or much imperfection, and therefore the spirit has not the splendid capacity for seeing, understanding, and loving God, that was the condition primally. The spirit may reascend by degrees to the highest heaven, if spirit again predominates, and has no thought of, or use for, soul and soul-conditions. If the spirit's tendencies become more and more earthly, a necessity will arise for union with material body ; thus the creature becomes a dweller on an earth, as a mortal, a triune being, spirit, soul, and earth-body.

43 That man is a triune being, spirit, soul, and body ; the spirit, as such, unaffected by the passions of desire ; the soul, a superinduced essence, having affinity to the spirit, and in which desires exist ; the body, an accumulation of earthy matters, in which he is manifested on an earth.

From being one of God's own masterpieces, a pure spirit-essence more gloriously brilliant than the sun, though his brilliancy were increased seventy times and seven, man by degrees has diminished that once-splendid spirit-essence to a mere spark ; has beclouded, tarnished, and cumbered the spirit with desires and longings which existed not originally, and could not then exist. As the smoke is to a flame, and of it ; so is this hankering, self-seeking, change-fashioning, God-abandoning shroud, the sensuous soul to the original, God-fashioned flame-spirit, and of it. And yet a further covering, a mantle of dead earth, called body, in varying degrees of corruption, has man added to the shrunken, soul-clothed spirit. This spirit-soul apparently gives life to the body ; but it is really delusion and decay, and hastens to yet another death for the mortal who assumed it. The spirit-portion of man is all that remains of his true self. This is the essential portion of him whereby he instinctively knows right from wrong, good from evil. Though triflingly small, man's spirit is still a part of the incorruptible essence of God. The monitions of the spirit should be regarded by the soul at all times. By so doing, the soul

at length resembles the spirit, and is no more ; while the spirit increases in splendour, it may be till primal grandeur is attained. If the soul persists in the thought and commission of evils, the once great and pure spirit is gradually quite overcome to soul, or practically smothered. By doing thus, human souls descend in course of time into lower animal existences, or even to utter darkness : they are then mere soul-embers. Man is the lowest creature in which *any* real force of the once-splendid spirit yet remains. It is easy to see that all these changes require great lapses of time. When the spirit-soul is so foolish as to desire to descend from the celestial, and to become incarnated, the wish is granted, and by the operation of the universal law of attraction of like to like, the spirit-soul is drawn to an earth. When the suitable union of a male and female takes place, this body-fashioning force enters the womb, and there weaves an earth-manifestation in close accordance with the existent propensities and capability, and as opportunity is so afforded. If a child is born blind, or deaf, or with any deformity, this happens not by the will or act of God. No, indeed. Such imperfection is a result of the creature's sin in a former stage of being ; or of an inherent lack of ability of self-construction ; or because of accident to one or both of the present parents ; or owing to the carelessness or sin of one or both of them. Should death happen in infancy, so that the spirit-soul has not lived long enough to re-exercise personal powers, either of good or evil, such must be again born ; or even again and again ; for it must go through an earthly probation, about which a true judgment of the Lord may be pronounced by his great archangels soon after death. Humanity is the lowest state of absolute liberty of choice of ascent or descent. If a man fully makes up his mind that he has sunk low enough, too low, he may, he most likely will strive to ascend, by seeking after heavenly wisdom, and doing that which is right and good, considering neither the convenience nor the inconvenience thereof to himself. If he conducts himself as an animal or a satan, an animal or a satan he will certainly become. The circle of existences he must then go through, by the operation of a natural, beneficent law, before a chance can ever

come to him to be really something, if depressing to think upon, is also very salutary for the soul of man.

44 That all the lower animals, as also the vegetable and mineral forms of life, are soul and body only.

Man, though an animal, is to be classed as a spirit. Rudimentary reason exists in the souls of the lower animals, and in that of every vegetable and mineral formation. The theory and practice of religion, arithmetic, geometry, painting, music, and other matters whereon man's reasoning powers and constructive faculties have been shewn to such a high degree, are impossible to the lower animals ; they are devoid of spirit, and the higher soul-faculties. Some animals, as horses, dogs, elephants, in their behaviour and general intelligence are more nearly allied to man : the same is true of the vegetable kingdom. After great lapses of time, according to a well-appointed and beneficent law of changes, it is possible for the very lowest grades of common existences, the constructive soul-forces of minerals and metals, to rise in the vast domain of existence. The very least, the lowest, aye, and the very vilest existence is not prohibited by God from the attainment of the beatification of Nirvana, the blessed abode. God's tender mercies are over all things : it is creatures who are hard on themselves, and not God who is hard to them. Animal, vegetable, or mineral unit-existence ; a man of loftiest conceptions, or a binding-force of lead or stone ; each is a vital principle, a being, a formative thing, a soul. The difference in their capacities is as one to millions : so is that of a man of the lowest grade, and an archangel of the highest.

45 That every angel, man, animal, tree, plant, satan, or other unit-essence, has a certain individuality, a oneness of the all, entirely its own. Each is a developing force in entire and exact harmony with itself, its appearance being an index of itself.

As by the operation of the law of free-will in all unit-essences diversity would be inevitable, God had resolved that it should be as great as possible ; so that whatever else may arise, for which God is no way responsible, there is not a depressing sameness everywhere. Every-

thing in the spirit-spheres that God himself has made, or is perpetually making, is spiritually perfect. The numberless existing forms on earths and elsewhere are and were allowed by God, and will continue till changes are arranged for, superseding older forms. Geology teaches us that new forms are continually being planned for this earth, as they may be suitable for it, and for the self-developed necessities of creatures. The same is true of all the material worlds. Creatures themselves alone are morally responsible for their assumption of these forms, be they beautiful outwardly as the butterfly or rose ; hideous as the hyena ; or noxious as the nightshade. Creatures make of themselves what they will. God will not and can not be as a master of mere slaves or tools. Phrenology and physiognomy are truthful of necessity. The horrible casts of countenance exhibited by tigers, hyenas, wolves, men, and satans, are not in any sense pleasing to a good man, much less to God. Each is an earth-image or an aspect of the vicious soul presenting it. It is such because it must exhibit itself as it really is, and can present itself in no nobler way for the time. They serve as visible warnings to all, of the dire consequences that will surely follow, if vices and sinful passions are allowed to pollute the soul, and stain it deeply.

46 That the spirit-soul, when it leaves the earth, takes with it the same appearance, ideas, desires, and feelings which it has had. The same is true if such lapses from the celestial to an earth ; true of a soul ascending from hell to an earth.

Death is a necessity : otherwise the desires of the fallen for much of that diversity which now exists in the universe could not be gratified. Man is anxious about his death full often ; yet it is of far greater importance that he should be watchful of his thoughts and words, as also of all his actions : these are the stamp of the spirit-soul, its true colours. His life-picture, his actuality, himself, will have exactly the colouring that he only is wholly responsible for putting into it, and causing it to receive and retain. He has made it receptive to, and reflective of, its lovely or unlovely presentment. When the spirit-soul is looked upon by the Supreme Father and

his great spirits, the judges of the celestial, at a time soon after such has left the earth-life, it then presents a fair or foul appearance, according to its thoughts and words, and the deeds it contemplated, attempted, and really committed, while in the flesh. The living spirit-soul-earth man too often seems to be what truly he is not, and deceives and disappoints his fellows. The spirit-soul, the exact likeness of that same deceased spirit-soul-earth man can then only be and appear what he really is.

47 That the ancient forms of religion, Buddhism, Druidism, Brahminism, Magianism, were in their inception alike and pure ; but became corrupt by lapse of time and priestly wilfulness.

All these ancient forms of religion were founded on the sacred books of the first five Messengers. The Apocalypse of Adam is now really the oldest book in the world, and Buddhism or God-ism the oldest form of religion. To secure an increase of power, and an importance, though false, priests in all ages, except the earliest, have not scrupled to cast aside the pure and simple precepts of religion, and to substitute false doctrines and ridiculous ceremonies of their own invention. Through these things there is no country on the earth at this day whose sacred books are the inspired works of the Messengers.

48 That God has taught men personally, by conscience ; spiritually, by his angels ; locally, by the twenty-four Ancients ; nationally, by the twelve Messengers.

There is no sane man on the earth who can commit a wrong act, spiritually, not knowing it to be wrong. Every sane man is at all times conscious that there are certain things that he would not like others to do to him ; and inversely, that he must not do such things to another. Multitudes however have so hardened their hearts, and blinded their spiritual eyes, that for practical purposes their conscience is dead. It is not indeed dead, but its sensitiveness is destroyed. God teaches man spiritually, by sending angels to warn, guide, or instruct them, under some special circumstances. Angels willingly undertake these offices of love. The twenty-four Ancients were great teachers raised up by God from among the earliest

men of this earth. They were eminent for their piety and spiritual knowledge. These kept monotheism alive among the earliest families of the four races. When men had greatly multiplied, and spread over the earth, a special order of men, called Messengers, was required. These were endowed with greater knowledge, and higher spiritual authority, more suitable for man's necessities. The Messengers belong to the highest orders of heavenly beings, previously to their incarnation, and their spirit-souls have supereminent qualities ; yet in the human form these great ones differ in nothing from ordinary men in outward appearance, except that they certainly will not look evil or mean. They are men in all respects while they are on the earth, and are not exempt from the common failings of the state of humanity. Their spiritual teachings, and theirs ONLY, are infallible. Medals, memorials, carvings, paintings, and monuments, alluding to these great ones, exist all over the earth.

49 That nine of the Messengers were Messianic archangels, and established monotheism by teaching only ; that three were Cabiric archangels, and established monotheism by teaching, and by force of arms.

The bases of true religion are the same for ever. Religion may be promulgated in two ways, by teaching, and by force of arms. It is expected from all men, yea, they are commanded by God to shew by words and deeds their knowledge of religion, and a proper appreciation of its divine character ; but to none, except the Messenger, is it allowed to use the sword in matters of faith. If the people to whom he is sent shall resolutely refuse to obey him, or if they treat him savagely or scornfully, he may chastise them, if he shall so decide, till they become obedient to his direction. Three of the twelve Messengers decided to cut off idolaters and the doers of wickedness, after that they had been called upon by them to renounce their idols, and to reform their lives. These Messengers of God were actuated by sublime motives ; very different indeed from those which cause despots and fanatics to bathe the earth in blood. These care only to enrich and ennoble themselves, or to put their furious conceits into dread execution merely that in the ages that

follow they may be talked of and described as great warriors. The love of military glory, the blind fanaticism, the mischievous bigotry of bad men are very different in their root and essence from the holy enthusiasm, and unswervingly divine devotion to God and his revealed truth, which are the characteristics of the Cabirs of the Almighty Father and Judge of all. They are directly responsible to him for whatever harsh measures they may take, as are all men beside.

50 That the names of the Messengers were, Adam, Enoch, Fo-Hi, Brigoo, Zaratusht, Thoth, Amosis, Lao-Tseu, Jesus, Mohammed, Chengiz-Khan, Kenealy.

Three thousand years after God had placed man on this earth, Adam appeared as a divine teacher. The Messengers have been sent to all the most influential nations. The Christian sects are sure that Jesus was the only real Messiah who was ever sent to this earth : they are in great error. Mohammed was as truly sent of God as was Jesus. Brigoo, Zaratusht, Moses, and latest, in the nineteenth century, Kenealy, are alike the anointed of God. It is shocking, yea, impossible to believe that God would allow over two hundred millions of people to be continuously for twelve hundred years the most fervent believers in the divine mission of Mohammed, if he had been a knave, and the religion that he taught had been a fraud ! A reformer would have overthrown all his evil work. Yet the Christian sects are particularly bitter in their denunciation of Mohammed, though their own great teacher, Jesus, foretold of him as plainly as Moses had done of Jesus himself. Earthly conquests come to nothing in the course of time ; but the teaching and influence of every one of the Messengers have remained to a greater or less degree down through the ages following their advent. The manners, customs, laws, and institutions of all nations have been established, modified, and forwarded in a wonderful manner by such teaching and influence. The Messengers are sent by God and the Holy Spirit to the parts where their presence is most required, or likely to be productive of the best and fullest results ultimately. If men did but try to keep the holy law, Messengers would not be required on

earths at all ; God would teach them, as he did at first on this earth, by a divine instinct. But they lust after earthly power, and the acquisition of gold and earthly treasure by any and every means ; thus the knowledge and love of God become practically a dead letter to them. So the Messengers who are sent to great nations become either Cabirs, dealing well-deserved justice to the impious ; or teachers only of spiritual truth, drawing men back to the true God whom they have forgotten and despised. The twelve Messengers have been commemorated in numberless ways, even from primeval times.

51 That the three Cabirs were Amosis, Mohammed, and Chengiz-Khan.

The three Cabirs are represented on the Eleusinian or sacred medals armed as men of war. God who foresees and foreknows all things, presented to the First Messenger, Adam, in vision, a series of pictures of the Messengers, Messianic and Cabiric ; pictures also of the great events, spiritually, that would happen on the earth while they were present on it ; views of other things resulting from their labours ; representations of the dread calamities that should befall the wicked. Some of these may be read in the book called Revelation, at the end of the Bible, though in a mutilated form. The true Apocalypse of Adam was restored by the Twelfth Messenger, Kenealy. The false and imperfect book, wrongly ascribed to a St. John the Divine, presents internal evidence of an age thousands of years before the days of Jesus.

52 That Amosis and Jesus were really two incarnations of one and the same spirit-soul.

Amosis or Moses predicted to the Israelites that God would raise up a prophet from among them, to whom they must hearken, under penalty of death. That is equivalent to telling them that he will be a Messenger, one of the twelve. He then spake of his second incarnation as a Messenger of peace among them ; yet it was necessary not to disclose the truth as to the time of his second appearance, for the reason given in Section 56.

53 That Chengiz-Khan and Kenealy were really two

incarnations of one and the same spirit-soul.

Of the Messengers the Messianic have the precedence. As far as their sacred office is concerned, there is no difference in their dignity and authority ; Amosis and Mohammed being in every official respect the equals of Enoch and Fo-Hi. The intellect of each of the Messengers was shewn in its own particular force. Because the Cabir-Messengers used the sword, they were not therefore lowered as to spiritual degree. The Cabirs, though only desirous to be the expounders of the All-Father's loving will, yet find themselves obliged to become the assertors of it, and so resort to harsh measures ; otherwise they would return to this ONE, having done nothing definitely towards the teaching and diffusion of his sacred will among men. With truth for their guide, why then should they long hesitate ? The All-Father is not only a spirit of infinite mercy, but of infinite justice also. They are the most wicked only who dare to dare him. These men compel his representative on the earth to choose between a God-dishonouring, cowardly peace, attended with certain failure to properly extend true religion ; or a divinely-executed forcibleness as against them only, followed with God-glorifying results. Why should he not insist that God's glory shall be considered first, last, and all the time, rather than to allow error and wickedness more firmly to root themselves and flourish ? His demands on the nations are certainly not for his personal benefit or glory ; they are only for their highest good. Though they are not made in any way by God himself, his servant knows that it is his duty to make them in God's name ; so then after he has allowed the wicked sufficient time to listen and reform, if they shall still be stubborn, he will unhesitatingly and unsparingly use force against them. They are the enemies of God and his truth ; in fact, the deposers of God, to the best of their power. As lightning, though death-dealing, is necessary and purifying ; so the Cabir, the strong, sacred, heavenly armour-bearer is at times a NECESSITY as a purifier of the spiritual atmosphere, which he finds to be pestiferous and plague-laden. Two of the Cabirs have appeared a second time as teachers. Each proved himself to be as true to the mind and will of the Lord, as

in the sterner position he had previously occupied. As Minerval archangels, they now rank with the highest of the celestial host.

54 That an interval of six hundred years, called the Naros, elapses between the appearance on earth of any one of the Messengers and his successor.

The Naros was one of the great secrets communicated to only a very few in what anciently were called the Mysteries. These took the most solemn oath not to divulge it and some other things, under penalty of death. The true Messenger of each cycle knows by a divine intuition that he has a sacred mission to fulfil, and prepares himself to execute it as God shall so instruct him. If any realities or even ideas had been openly communicated to the world, every now and then a host of pretenders would have arisen, and created the utmost confusion in the earth by their unhallowed deeds.

55 That the cycle of the Naros, six hundred years exactly, to a second, is a most perfect astronomical period. The sun, moon, and stars, are in the same positions, relatively, that they occupied six hundred years previously : this condition is an everlasting one.

The fact that six hundred years forms the complete cycle here stated is now well known to astronomers ; though, as has been said, the fact that a Messiah appeared in each of these cycles was sacredly guarded by the very few. During the time that the cycle is running its course, the truths of religion, as promulgated by the Messenger at the beginning of it, deteriorate from various causes, and a new revelation from God, on the old lines, is needed. For some thousands of years the art of printing was not generally practised ; therefore it is evident that knowledge of all kinds would be confined to but a few, and so in a greater degree was likely to be lost, or misunderstood and misrepresented. The sacred books would be destroyed, mislaid, or interpolated. The successive revelations of God to peoples are alike in the main, differing only in non-essential particulars. The differences were made to suit the genius, habits, and requirements of the peoples to whom they were given : the

Messengers make the necessary adaptations.

56 That it was ordered by God, through the First Messenger, that a public knowledge of the Naros and other matters should not be made.

God never ordered that useful sacred knowledge should be kept from any person ; but it was positively necessary that a knowledge of the appearance of a Messiah in each Naronic cycle should be kept a profound, a sacred secret. It is evident to all, that if that secret had been divulged, every six hundred years would have witnessed the rise of a mighty host of pretenders to the Messianic office, and its real holder would have been destroyed, or hushed in the strifes that would ensue. In time past, by force or fraud, great ones of the earth have obtained inklings of information, and blasphemously styled themselves Messiahs of God. They acted parts for which of course they were religiously and in fact wholly unfit. They to whom the divine scheme was known in its entirety would feel nothing but contempt for such charlatans. Even in the present age there has been a large number of persons who have claimed to be sacred teachers sent from God. What one has taught, we have been forbidden to believe by a second teacher. What has been declared to be true and good by a third, has been pronounced false and evil by a fourth. These facts prove that they have not been teachers sent from God ; for truth is one, as is the Supreme himself, the very fountain-head of all truth. Some of these teachers may have been well-meaning persons ; but they knew nothing of God's true method of working, by the sending of a sacred teacher to men at a fixed time. It is a perfectly uniform method of working that he will employ for ever. He will not even seem to coerce men morally, by sending many Messengers to them.

57 That this is the cycle predicted by Jesus, when the faithful should no more be spoken to in dark speeches.

The Books of God reveal openly to man, for the first time, sacred things which have been kept secret for thousands of years. This is permitted by God, because there is no longer a need that any secresy in religion should be maintained. This is the twelfth, the last of the series of

cycles. After the close of this cycle, an end of things terrestrial will come to pass.

58 That the Holy Spirit delivers God's messages to the Messengers while they are upon earths ; then these preach them to mankind.

The Holy Spirit is the Voice, the Wisdom of God. He is usually represented as acting by this First of Angels, or by spirits or men ; most rarely as doing any thing of himself in a direct way. The truths preached by the Messengers may be said to be God's work ; for such truths are the very essence of his personality. These wise sons of God ever think how they may glorify him before men. Truth is of heaven, said Jesus to the time-serving, wicked Pilate, who condemned him to death unjustly. The sacred messages may be said to be from the Holy Spirit, the Light, the Wisdom of God, who reveals God's will and design to the Messenger for the time being on an earth. He is indeed the direct, the sanctified mouth-piece of God and the Holy Spirit to mortals. They may also be said to be the work of the Messengers ; for they are produced, arranged, and promulgated by them. Jesus said, Now I and my Father are one : this is a sublime truth in a spiritual sense. The teaching of the priests of the Christians on this saying is blasphemy.

59 That the mission of every Messenger is to restore religion to its primitive purity.

Time is a destroyer, and in itself an evil as far as the sacred revelations themselves are concerned. The Messengers are not all equally successful in restoring the peoples to whom they are sent to give spiritual health. Men are at liberty to accept or reject their teachings, as the Jews rejected the person and teachings of Jesus. In his day they were an ignorant and degraded people, caring only for the things of this deathly life. Europeans have profited by the teaching which was quite lost on the Jews. When the Messenger has completed his sacred mission, he returns to his voluntarily-quitted home in heaven.

60 That the mission of the Messenger is quite a volun-

tary act of kindness on his part.

The Christian sects believe that Jesus was sent to this earth by God, because, they say, God loved the world ; they say also that he can do as he likes. God loves the world, it is true ; more than this, he loves every creature. The vilest wretch in the lowest hell is an object of his tenderest love and pity. But God may not work injustice to one to benefit another : he can not do as he likes in many ways that the Christian sects insist are possible. Neither Jesus nor any other Messenger was sent to the earth, though not desirous to be so sent. It is an attribute of a loving soul to do all that he can for a fellow-mortal. It is also true of a wise man that he desires all to possess knowledge at least equal to his own. The archangels offer themselves for the missions necessary to be undertaken ; God accepts them, blesses their labours, and is glorified in them. These heavenly Messengers are clothed by the Supreme Father with honour on the completion of their self-sacrificing mission. It is impossible to imagine a grander scheme. Yet it is simple ; thoroughly effective for God's purposes and man's needs ; absolutely just ; godlike in the highest degree.

61 That the mission of the Twelfth Messenger was to proclaim the universal creed ; so that from henceforth there shall be but one fold and one shepherd.

Unhappily for mankind, the religions of the earth, instead of promoting friendship among nations, have been productive of discord, bloodshed, and misery. These calamities arise not from any defect in true religion, as it can have none ; but from the narrow and sinful views taken of it by erring or wicked professors of the prevailing diverse, and therefore untrue systems. This cycle should see these systems reconstructed ; many things, mysteries hitherto, made clear to all ; peace and good feeling taught as the duties of nations and individuals to each other. Only pure monotheism, professed and practised by all the earth, can bring about a desirable and permanent peace to the nations. A true and therefore scientific religion, with peace and prosperity, are everlastingly to be preferred to false and consequently jarring systems, with discord and depression.

62 That the ancient nations had many names for God, the Holy Spirit, and the Messenger, each expressive of some particular attribute ; that this degenerated into a vain polytheism.

By polytheism is meant a belief in and worship of many gods ; this is idolatry, and is not allowable for a moment. There is no God but God ; one in essence eternally. In the early days of the men of this earth, the sun was regarded, and rightly, as a splendid image of the Supreme Lord. In after-ages the image received the homage due to the Lord alone. Powerful animals, such as lions, bulls, eagles, by whose qualities some of the attributes of the one almighty Lord were typified, came in time to be themselves worshipped by the ignorant though perhaps right-intentioned multitude. There was an esoteric or secret religion for the priests and the most learned ; an exoteric or popular belief for all beside. The common people were the tools of the priesthood, who easily could, and certainly should have done better for them. The Holy Spirit was symbolized by the moon, a reflector of the light of the sun ; this sacred spirit being in a spiritual sense a reflection of the Supreme Father. In after-time the moon itself was adored as a deity. The Holy Spirit's attributes of love, wisdom, all-productiveness, were variously symbolized, and men's minds were slowly and insensibly turned from the spiritual, the only acceptable worship of the Supreme Father, to thought of, and dependence on the unreal. The Messenger was represented in many lights ; sometimes as an armed warrior, the sacred Cabir ; sometimes as a man bearing an olive-branch, signifying him to be an exponent of peace, truth, and love. This was based on truth. When the work of the Messengers among men is considered, and the wonderful influences on the history of nations their teachings and work have produced, it would be indeed strange if men had allowed such things to be unrepresented and unrecorded. Yet at times there has been danger that the Supreme Father would be thought of in quite a subordinate sense, through the actual glory of the deeds and words of his servants, the Messengers, present on earth as men among men, and so requiring not that high and soul-absorbing contemplation that is

demanded from the true worshippers of the Father, and which experience shows to be so difficult for men to accomplish. The Messengers have ever urged men to worship the Supreme Father only. They have striven at all times to turn the attention of their followers from themselves to God ; never claiming for an instant to be placed on an equality with the All-Father. Jesus even rebuked a man who addressed him as, Good Teacher. He told him that there was but one good, that is, God. This was not affectation on the part of Jesus. Yet the Christian sects for hundreds of years have committed the sin of idolatry, by their worship of Jesus ! They have impiously deposed the Supreme Father, by whom he was commissioned to the earth ! A reformed belief is a necessity.

63 That as there is but one God, one heaven, and one earthly family, so there can be but one true church.

The truth of this section will be apparent at once to every right-thinking mind. The Supreme Father is the *A O*, the First and the Last, and alone worthy of all worship. All the Messengers of God have taught the truth that God only is the foundation on which to base our happiness here, and our hopes of heaven hereafter : they would have been unfaithful servants, if they had taught otherwise. False churches have not scrupled to deify some, the messengers of hell, who did not scruple to defy God, and the Messengers of heaven. The Church of the Father is a very real thing : the church of England is entirely mythical.

64 That every church is to be named, Church of the Father ; the name of the town, street, or place may be added to distinguish the same.

To name a church, a prayer-house of God, after a creature, is to dishonour God by publicly declaring that there has been or is a creature who is worthy to be ranked with him, or in fact to supplant him. Such conduct is a bad form of idolatry, not permissible for a moment. The priests think that they honour these saints, who are wholly unreal, by devoting the churches to them. After proper thought, they will be quite sure that they dishonour God, who is eternally real, by devoting his property

to even REAL persons, much less unreal, so unwarrantably.

65 That the Supreme Head of the Church is God only.

Jesus said that God is the Lord and Master of all things. Certainly should he be considered the Head of the Church ; it could have no existence whatever apart from him. No earthly power, prince, or pope, has any divine authority whatever to claim the headship of the Church. The most powerful ruler is but a man, and may not be so great in the kingdom of heaven as is many a man in a much humbler station of life. It is insolent presumption in weak, erring mortals to claim such high spiritual power as is implied by the title, Head of the Church. God alone CAN be the Head of the Church. A church with more than one head is a monstrosity, and unendurable by God.

66 That set forms of prayer are preferable ; the greatest reverence and decorum are essentials of the monotheistic faith.

God may not be addressed with momentarily-formed, indecorous expressions, savouring of undue familiarity, or perhaps positive blasphemy. The irreverent and unseemly behaviour so common in the churches of the so-called Christians is shocking, and MUST be avoided. It has been said that set forms of prayer become monotonous and commonplace by frequent use. If several forms be carefully drawn up by learned monotheists, this condition will not arise, and divine service will be both orderly and soul-refreshing. Extemporaneous services, if carried on in the divine spirit of monotheism, are not to be forbidden ; even the most broken utterances which proceed from the true believers are as the divinest melody in the ear of the Holy One of the heavens.

67 That the Books of God, received by the Twelfth Messenger, are the only genuine scriptures in this age.

All the copies of the ancient scriptures to which men have had access up to the present time are more or less corrupt, and therefore liable to lead them astray. The wilfulness of the priesthood, and their carelessness ; er-

rors in, and difficulties of translation ; the vicissitudes of temporal things in general : such are the causes which have led to this corruption. The Twelfth Messenger has restored the pure teaching of his predecessors ; so in this age of printing they are much more likely to be preserved intact, than any of the revelations given before his time could be expected to remain. Their own internal evidence proclaims them to be of God : this is the best test of any book claiming to be an inspired production. Till the Books of God are its scriptures, and the Supreme Father is acknowledged to be the true and only Head of the Church, the so-called churches of the country must be necessarily baseless, and hopeless for real and lasting good in the world.

The theologian known as St. Augustine, says, What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race till Christ came in the flesh ; from which time, true religion, which existed already, began to be called Christian. It is the fact that the churches of the Christian sects have transferred and adopted the rites, ceremonies, and holidays of paganism, but that their hierarchs are yet not honest enough to think, much less to declare, that pure paganism was and is the ONLY true religion. They do not hesitate to tell us of the many evils which may be charged to paganism—they are too shrewd to say IMPURE paganism—nor will I hesitate to remind them that a vast multitude of even the Christian priesthood, the fervently pious believers in the Calvary bleaching process for sin-begrimed humanity, have been tried and committed for every conceivable crime, and some inconceivable too. And do they not declare that THEIR Calvary bleaching process will whiten and purify the very blackest villain in a moment ? do they not rejoice in so assuring him ? The most impure paganism was founded on something very much better than the maudlin sentiment of the false Christianity of to-day.

68 That monotheists are enjoined to study the Books of God ; to teach from them ; to live according to the doctrines taught in them.

The earth and the things of earth are vain and de-

lusive. No man can really insure his life, health, or earth-riches for even a day. Yet men are found foolish enough and base enough to barter all their hopes of everlasting happiness in the paradise-spheres of God, for the sake of a few years of so-called pleasure, a few paltry pounds, a little of earth's vainglorious show. They who do thus are foolish, though they may consider themselves wise ; are poor, though they think and declare themselves to be rich. We should not heartily grasp at that which is merely fanciful, and make of it a reality to ourselves ; by so doing, angels have fallen into sin. Our one earnest business should be the forming and fashioning for ourselves a place in the celestial, by the ever-attuning of our spirit-souls to the standard required by God's holy law to gain such eminence. By a love of spiritual truths, an earnest study of them, and the holy work of instructing others in them, greatness in the kingdom of heaven may be certainly attained. The life which for heaven is lost to the joys of earth, has joy in heaven : the life which for earth is lost to the joys of heaven, has joy nowhere.

69 That the scriptures called collectively the Bible are not worthy of full acceptation.

The scriptures of the Christians are ambiguous, interpolated, and contradictory. They present us in many places with false conceptions of God, of his attributes, and of his dealings with his creatures. No book is to be considered a genuinely-inspired scripture, that will not bear the unrestrained lights of conscience, reason, and everyday experience to be brought upon it. No book, whatever exalted pretensions it may make, is to be accepted, and ought not to be accepted by any as a rule of faith, without full examination having first been made, and its pretensions decided to be indeed divine. The sons of God go not to work with a dark lantern. A book of truth speaks for itself unreservedly ; it is the book of falsehoods that calls for the services of so many and mealy-mouthed apologists.

70 That the four races of men, black, white, russet, yellow, began to inhabit this earth about ten thousand years ago.

The four races of men, spirit-souls clothed in flesh, are described in the sacred Apocalypse of Adam as four chariots drawn by four horses. The first families were established in Chinese Tartary, and from thence these four races have spread over the whole earth. The particulars of the introduction of the human race, or of any other class of unit-essences, seem not to have been stated by any of the Messengers. Knowing man to be a fallen spirit, their first and principal duty would be to use every endeavour to spiritualize him. The first men were all as one nation, and had the same language, requiring but a few letters to represent its sounds After several hundreds of years, men were occupying much of the earth. They built mounds, temples, palaces, pillars, pyramids, and other great sacred works all over the earth. Their religion was Buddhism. The identity of thought that must have existed in all men's minds in those times is shewn at this day by similarities in the gigantic remains of their sacred works. The mites of those days must have been mighty ; while, in comparison, the mightiest of to-day are but mites. In the early ages of men there were islands and a great continent, called Atlantis, where now is the Atlantic Ocean. This continent was submerged *Anno Mortalium*, 4498. The tribes of the Red race, the occupiers of the Americas, were cut off from the rest of mankind for thousands of years. This was the flood of the Noah of the Bible ; but who was really not concerned with it in any way. The Black race, inhabitants of Asia at the first, migrated to Africa, where their descendants are at this day.

71 That men are entitled to justice at all times, all being on an equality before God and the law.

Caste and class in humanity are odious hypocrisies. There is no such thing as high or low before God, except as far as conduct and attainments are concerned. The poorest man is entitled to as much consideration at the hands of Justice as is the most powerful monarch. Both are in an equal degree sons of God. Injustice retards reformation. If a criminal knows that his sentence is just, he may decide that he should return into the path of holiness : but when injustice has been done to him, his

mind broods over that injustice ; this prevents a healthy exercise of the soul's powers. All evil-doers depart from the presence of the heavenly judges with the firm conviction that justice has been meted out to them with absolute fairness. Fact, not fancy, fixes fate. Earthly tribunals must dispense justice similarly. The Twelfth Messenger, himself a very distinguished advocate, says that law, order, and justice, are the three noblest possessions of mortals.

72 That it is the bounden duty of every monotheist to take a lively interest in political matters.

When those sit in high places, who in their nature are satans, God is insulted, the church languishes, and the country hastens to its downfall. If a man neglects to do his part in the affairs of the state, he should not be astonished if the children of Evil get the mastery over both his soul and body. The very wicked are always striving to make the earth a viler world than they found it : their endeavours must be counteracted by the doers of good and the lovers of truth making strenuous efforts to produce and maintain an opposite condition of things. He who gives notice to the wicked of his intention to frustrate their nefarious designs by every lawful means in his power is a brave man, and the beloved of the Lord. He may not accomplish all that he desires, and at times his most arduous labours may appear to be fruitless ; but these things will never seriously affect his action for a moment. He MUST place himself on the side of truth and justice : if he fails, he will fail honourably.

73 That life is sacred, and may not be ruthlessly or needlessly taken from even the least.

Whatever has the tendency of engendering within us a reckless or a murderous spirit is to be carefully avoided. We should not feel a pleasure in the death of even the meanest creature ; not that any difference is made thereby to the creature so destroyed. Natural beneficent law provides an amply sufficient recompense for the wrongs that any creature may suffer by reason of man's action. Our thoughts, words, and deeds have the effect of refining our souls, or of producing an opposite condition ;

thus the ruling qualities of our lives are established. The man who is guilty of recklessly destroying life would kill God himself, if that were possible ; for he says in effect, I care not for life ; I will destroy it all. This condition has its root in SELFISHNESS, which is the sin of devils.

74 That the tendency of punishments by the state must be towards the reformation of criminals.

All creatures, the Holy Spirit excepted, are fallible. They may fall into sinful ways wilfully and wickedly, or by a neglect of self-watchfulness. Great consideration should be shewn by men for those who have sinned through temporary carelessness, or through ignorance : such are often easily to be reclaimed. Even for those who by a long course of crime have thoroughly hardened themselves into its commission, some consideration may still be shewn : mercy and kindness are more powerful ultimately than severity. The prison-door of the worst sinner in hell is bolted only on the inside. All foolish punishments, a mere wasting of a man's time or strength, can not be too strongly condemned. The whole teaching should be in the direction of useful and remunerative labour ; the end in view being to impress criminals with the truth that labour is better and nobler than idleness ; that idleness and sin go hand in hand, but the way of both is misery, and their end damnation. Though the laziest of men finds plenty of work for others to do, he is not thereby a benefactor to society. Every spirit, man, animal, life-thing, has a special, a personal work : the devil is the bailiff of an uncultivated mind : idleness anywhere is anomalous.

75 That the punishment of death may be inflicted on murderers.

No mere mortal has the right to say that human life may or may not be forfeited for this or that cause. The general teaching of the Messengers must be accepted, and acted upon, in every instance, by those who have the making of the laws of a state, or the decisions of criminal cases. There are some who will not agree to the taking of human life under any circumstances : these err on the

side of over-sensitiveness. Law, order, and justice must be maintained everywhere : the earth can not be allowed to become the prey of the wicked. From the earliest days, the laws of the Ancients forbade murder, falsehood, theft, drunkenness, and impurity. The most hardened criminal dies unwillingly : however he may profess his contempt for his life, he knows and feels that he is sentenced to suffer the sternest punishment, when he is told that he is to suffer death. We have the command of God himself, by the mouth of the first great legislator of the earth, the Third Messenger, that a murderer is to be executed. He also ordered that the death-penalty should be enforced for other great crimes. The Ninth Messenger neither modified nor repealed the laws of his great predecessor in these matters ; he rather established his teachings, as may be easily gathered from his discourses. The Third Messenger made laws to meet every case.

76 That monotheists are to consider woman as on an equality with man, spiritually and socially.

Man, as a man, has precedence of woman, as a woman. All the Messengers of God and the Holy Spirit have been men. Woman is the representative on earth of the Holy Spirit of heaven, as man is a representative of the All-Father. As God and the Holy Spirit are in the divinest spiritual harmony, so also should man and woman be. The man should have a loftiness of spirit, and vigour of body ; the woman a depth and purity of soul, a love of home and its duties. The Third Messenger made a regulation that the request of a husband should be as a command in his house. No husband with any feeling will ever be tyrannical, or allow himself to think of his wife as one whit inferior to himself. This is the mind and example of the Supreme Father and the Holy Spirit, the Magna Mater ; therefore it is a fast rule for monotheists.

77 That marriage is a sacred duty, and therefore may be undertaken only with the purest motives.

No marriage undertaken with other than the purest motives can have the approbation and blessing of heaven. It is especially enjoined on the married, that their desires

towards each other shall be of the most elevated kind. Marriage was instituted as an orderly method of providing earth-bodies either for those spirit-souls which had lapsed from a higher condition or a higher sphere ; or for others who had been permitted by the operation of natural beneficent law to ascend from a lower grade, or a lower world. Only by these means is an opportunity afforded to them to raise themselves to the celestial. Yet many a man carefully provides very much better conditions for the production and training of the lower animals than for the human species ; he thinks more highly of money than mind. There must be symmetry in his dog, his horse ; their manners must be perfect : if his son be a lubberly lout, his daughter a hoiden, he is not so greatly concerned : both will be wealthy, he says ! Who can calculate the tremendous influences for good or evil produced by the care or carelessness of those who have made themselves responsible for the earth-manifestation, nurture, and to a great degree, the spiritual welfare of a number of human beings who call them father and mother ? How careful should they be that these terms are not meaningless sounds ! They are certainly very full of meaning to a good monotheist.

78 That polygamy, though not sinful, was never intended by God to be practised.

Experience of earth-life teaches the best men that a well-regulated system of polygamy, in which the wives and children are lawfully and openly acknowledged to belong to a particular man, and to be cherished by him, is much more to be preferred, than a condition, professedly monogamous, abounding in adulterers and fornicators. This criminal condition now prevails in all the so-called Christian countries, more especially among the moneyed class. Past ages shew us that some men and women will harden their hearts, so as to be out of harmony with the perfect mind of the Lord ; albeit his laws and wishes are in the most scientific manner calculated for their highest benefit. So his Messengers have been allowed by him to make the law allowing a man to be married to more than one wife, if he shall so desire. The antagonism of the West to the East on this matter is every way unwarrant-

able. But God is one, the Holy Spirit is one also. By the spiritual union of these two, all else had the power, the possibility to be. Those who would be perfect, and therefore most like God, will observe his methods, and imitate them. Polygamy is productive of jealousies and ill feelings ; whereas the tendency of the members of a family should be to hold firmly together. Polygamy encourages men to an indulgence of carnal pursuits, and merely earthly considerations. All this is very undesirable from the monotheist's point of view. To him, marriage is even unadvisable, when it would be only a hindrance to his spiritual progress. Every man should be especially anxious to attain the highest degree of spirituality even on earth. This he can not do, unless he be able to regulate every appetite of the flesh, to subdue every longing for mere earth, however beautiful and desirable seemingly : nothing is then left for his thought but spirit. The true man enters upon the work of purification, by the elimination of all the lower soul-desires, so that only the grander soul-qualities and his spirit, his true self, may obtain : thus shall he become his own master yet once again. The practise of polygamy is, in a spiritual sense, an error which a monotheist of the first order will avoid as carefully as he avoids gluttony.

79 That every man should exercise his reasoning faculties to the greatest possible extent on religious matters.

Directly we place our reason entirely at the command of any mere man, we run a risk of being deceived by him. History teaches us that this is especially the case where his solemn future has been entrusted by a layman to a member of the priestly class. All men in general have reason : this would not be so if it were unnecessary, or if the great mass of men had simply to attend to the dictates of a few who had reason. Reason is a necessity for men. We are born, live, die, and are judged quite independently of each other. Our reason is the lamp which will so enlighten us, if rightly used, that we shall have passed through the stages of earth-life, and become wiser and better, and not the worse, for our experiences of them. The man who refuses to use his reason in such a vital matter as personal religion, in effect charges God

who gave it to him with an act of folly, and is guilty of sin.

80 That the ten precepts laid down by the Twelfth Messenger are to be learned, practised, and inculcated by every monotheist.

The first precept is, Love ;
The second precept is, Learn ;
The third precept is, Teach ;
The fourth precept is, Be truthful ;
The fifth precept is, Be temperate ;
The sixth precept is, Be modest ;
The seventh precept is, Regard justice ;
The eighth precept is, Practise mercy ;
The ninth precept is, Revere God ;
The tenth precept is, Remember that thou shalt die.

81 That the crucifixion of Jesus was a heartless murder, and certainly not an atonement for the sins of the world.

Jesus knew from the sacred Apocalypse that he should suffer a death of martyrdom at the hands of the Jews. He spoke of his death in the parable of the wicked husbandmen, and asked, What shall be done by the lord of the vineyard (God) to those wicked husbandmen ? signifying thereby the Jewish nation. Then the Jews spake against themselves, by answering, He will miserably destroy those wicked husbandmen, and burn up their city. This the Supreme Father did not interfere to prevent. Why should he ? Yet millions of people calling themselves Christians are so foolish and wicked as to believe that God sent Jesus to this earth to be murdered for their sakes, for everybody's sake, the born and the unborn ! They say it was so NECESSARY, so GOOD, such a SATISFACTION TO GOD for the sins of all men ! If they would consider a little, they would know themselves to be the miserable victims of the wildest, the most awful delusions. But the poor creatures will not consider for themselves ; their only consideration will be for the poor creature who wrote this book, though really he has no great need of it. If the crucifixion of Jesus produced no good result for the Jews, how can it be proved that we, who are not sharers

in that act, are benefited in any way by it ? How can it be shewn that the criminal action which brought death and destruction to the Jews, could possibly bring life and salvation to the Gentiles ?

82 That every sinner must make a personal and sufficient atonement : none other is valid.

How is it possible that some man can bear all the moral consequences of the sins of another, or millions of others ? If we suppose that an innocent man stood ready to suffer a term of punishment for some crime committed by his neighbour, is there a judge in any court on the earth who would venture to think himself any way warranted in punishing the innocent man, even though he should be importunate in his offer to suffer the punishment ? I hope not. Every honest mind must revolt at the very idea that the innocent should ever be punished for the guilty. Justice would be travestied and mocked. Yet God who is the Most Just is supposed by millions of men to be fully justified in doing, and quite capable of doing, as a matter of right, that which no honest man could be FORCED to do ! Jesus did not teach the doctrine of atonement. Take these things hence, said he, contemptuously ; referring to the animals awaiting sacrifice. He knew that the only use of any and all of the sacrifices was to provide a free and bountiful supply of bread, beef, and mutton, for a loafing, spurious priesthood. The flippant phrases, pious salvation-slang, and wild beliefs of the teachers of the slaughter-house religion of the day are not to be found in any of the recorded teachings of Jesus : how then he could have been SAVED, is, no doubt, an inscrutable mystery to them. We know that in a masterly manner he taught Nicodemus the necessity of repentance and newness of life. He sent out twelve apostles and seventy disciples to teach and to heal ; but not a word did he tell them to say as of any atoning blood. He told the teacher of the law that his belief in the law, and his ideas of the practising of it were sound ; that he was not far from the kingdom of God. Not a word about atoning blood was said by either of them. Hear ye him, said the Sacred Voice concerning the life-work of Jesus. John the Baptist preached

repentance and reformation only. Jesus spoke of him and his work in the very highest terms. If the doctrine of atonement were true, it is impossible that he could so have spoken of him. This age is called the Age of Enlightenment. Its people badly need to be reminded of the saying of Jesus to the Jews, If therefore the light that is in thee be darkness, how great shall be that darkness !

83 That the doctrine of justification by faith was not taught, and could not be taught by the Messengers.

To cease from evil, and to learn to do well, are tasks not liked by evil men. They are only too glad to be told of some plan, however idiotic, by which their continuous evil conduct may be justified, washed away, or atoned for, with the very least possible trouble to themselves. For this class, wicked priests invented and taught the doctrine of justification by faith. Their successors in folly still teach this iniquitous doctrine. Evildoers have been assured that by prayers and masses offered up for them after their death, in exchange for payments of gold to the God-insulting churches, that their sins can, will, shall, and must be forgiven and forgotten by God, however great they may have been, or however frequently committed. The priest of the Christians tells his dupe that Jesus befriended him, and bought him with his precious blood ; but it is the fact that the priest betrays him, and sells him for his precious cash. The statements of the priests of both the past and the present are infamous and mischievous : their tendency is to make men persevere in the commission of crime to the end, thinking to escape its after-penalties entirely, which it is absolutely IMPOSSIBLE that they can do. The most drunken, venal, brutal, ignorant, or corrupt man is solemnly assured by those who are supposed to be scholars and gentlemen, and therefore should know better than to mislead or act fraudulently, that if he has but a moment in the hour of death to say, Lord, I believe that my sins are all forgiven, and washed away in Jesus' precious blood, then that God is bound to forgive him for Jesus' sake ! The greater the criminal, the more marvellous, they tell him, is the efficacy of that all-atoning blood to heal and pardon, and the greater his chance of entering into glory ! The

eleventh article of religion of the church of England, not of the church of the Father, declares that the doctrine of justification by faith is a most wholesome doctrine, and very full of comfort. Of course it is, to the most degraded, who, though they are not nearly good enough for this world, are assured that they can be, and are, in a moment, made white and pure as the driven snow, fit and sacred companions for Jesus, and all the highest and purest of heaven ! But there is another and truly most wholesome doctrine, the doctrine of Jesus. It is very full of discomfort for the wicked. His words, He that doeth the will of our Father who is in heaven, the same shall enter into the kingdom of heaven ; depart from me all ye workers of iniquity ; depart from me ye cursed into everlasting fire ; these with other of his sayings equally emphatic, give the lie direct to the mouthings of the self-appointed apostle, the murderer-fanatic, Saul, and his copyists, the parrot-priests of the false churches of the Christian sects. Ye know that no murderer hath everlasting life abiding in him, said Jesus. The Messengers of the Holy Ones are not selected from the murderous class. Saul dared to talk and write of those things of which he must have been utterly ignorant necessarily. The blood-atonement and justification by faith taught by this homicide and his followers of to-day must be wickedness indeed. If of those born of women John the Baptist was the greatest, then Saul or Paul, by the standard of Jesus, must be among the most despicable. The Western earth would be vastly the better, spiritually, if that little murderous fanatic had never existed.

84 That men ought to set apart at least one day of the week in which to devote themselves to thought of and preparation for the higher life.

Every day is a holy day to a good man, the man who loves and practises goodness for its own sake. The devotees Simeon and Anna could see divinity, where others saw nothing but a helpless babe. One-hour-on-Sunday religionists would find their Father's company for seven days in a heavenly week altogether unbearable : their Father would feel that way about them too. On at least one day in seven, the soul-corroding affairs of earth-life

should be dispelled by continued thought of and striving after the higher spirit-life. It is only by strife that we reach spirit-life. The duties of this day will vary according to place and circumstances. All unnecessary work should be avoided. No travelling should be undertaken that is not positively required. If we make the sabbath a day of pleasure, we break a salutary law, and make others to do so, by causing them to keep their houses of business open for our accommodation. Men are not machines to be perpetually worked till they are worn out, and then flung aside, and replaced. The salutary law from the advent of man on this earth has been, Keep the sabbath-day, the rest-day, holy. Jesus taught that the sabbath was made for man, and not man for the sabbath. By so saying, he taught that it was intended for man's bodily and spiritual well-being. He who has ill spent Sunday, will find himself ill and spent on Monday. Jesus also taught that works of necessity may be done on the sabbath, and blamed the Jews for being unnecessarily rigid in their observance of it. If no day of the week were set apart for religion, men would degenerate into mere money-hunters, pleasure-seekers, and earth-worshippers. These in due course lead to devil-worship, and misfortune and total ruin to individuals and empires.

85 That man is entirely free to think, but that he may not be a freethinker.

God wishes every man to think freely ; but he must have the Books of God, given by the Messengers, as a basis on which to found his thinking. The original Maker of all, and his servants, the heavenly Messengers to all, know what is most suitable for mankind. The best types of humanity could of themselves know but little of the spiritual ; revelations from God are a necessity. A man's freethinking is merely a wild wandering over a wilderness of worthless weeds, which will lead him to perdition ultimately. There is no reliability, satisfaction, or permanence in falsities of any kind. The false must fail to engage us.

86 That until the third day after the heart has finally ceased to operate, the spirit-soul is in a state of leth-

argy, its true character remaining throughout.

Spirit-souls are astonished, when, on awaking from the death-sleep, they find that they have been escorted to the spirit-world, and are destitute of their material covering, the earth-body. They soon become accustomed to their new conditions, and think, feel, and attempt to act, as they had been used to do for the longer or shorter time that they had spent on the recently-left earth. The judgment, which is absolutely just, is merely a pronouncement as of right. In the spirit-world all things are what they appear to be ; the dark, the material causes of earth-mistakes are absent. Man guesses of man ; spirits know of spirit. After judgment, spirit-souls proceed presently to the heaven, or hell, or earth, for which by their deeds on an earth, whether good or otherwise, they have made themselves fit. Like follows after like, in every instance ; desires, or is compelled so to do.

87 That they who have ordered their life by the precepts of the holy law will enjoy in the celestial the self-gained reward of such obedience.

Obedience to the heavenly ordinances is a necessary condition of the continuance in the supra-celestial and celestial worlds of the spirit or spirit-soul : this obedience must be given willingly. Heaven is not a prison in any way, having God for its jailer ; nor are its inhabitants slaves, or the hired servants that the half-starved, ignorant, and unthinking prodigal of the parable imagined. Spirits are in the celestial because they are fit to be there, and love to be there, and for no other reasons. No spirit of heaven could fully know what it was like to be a man, a bird, or beast, except by personal experience. If spirits wish for the knowledge and experience to be gained by passing through a round of lower existences, they have the power, and therefore privilege, of satisfying their wishes ; but it is as foolish as the preference of a piggery to a palace ; of living in mire to living on manna. By so desiring they sin, taking on WILFULLY, as they do, a myriad of the evils of birth, pain, decay, and death.

88 That the doctrine of transmigrations is an everlasting truth.

God is not responsible for the existing states of sin and suffering : he permits them only because they must be so. This doctrine is true, not only as far as spheres themselves other than those of perfect happiness are concerned ; it is true also as concerning the creatures inhabiting those spheres. God creates no monsters nor unhappy conditions. It is an inherent and beneficent principle in and of spirits and souls to have desires. God gave at the first to his creatures the power, and therefore privilege, to develope themselves in myriad ways, in accordance with their wishes, merits, qualifications, and capacities. While these desires are great and pure, or nearly approach greatness and purity, the supra-celestial and the celestial, with their corresponding pleasures and responsibilities, suffice to engage and charm. When the reverse is the case, earths become the abodes of men, fish, birds, beasts, trees, and minerals. These are all inversions in a spiritual sense, and so evils necessarily ; such unit-essences being subject for indefinite times to the penalties of birth, pain, decay, and death.

89 That heaven is the region where love, wisdom, and good deeds are known and practised by all, and all are happy necessarily.

God is one, and heaven is one also ; yet as Jesus says, quoting his great predecessor, Enoch, it contains many mansions. Men can have none but faint ideas of the vastness and beauty of heaven. Newly-arrived good spirits feel in the celestial a much greater capacity for works of goodness and truth than they felt on the earth. They seek for, and find readily, those who are their real companions, spirits with the same kind of loves as their own, and feel themselves happy and progressive. Yet this progressiveness of good spirits is still absolutely of an individual character for ever. A sense of being beloved of the Lord ; the grandest music ; the highest architecture ; spirit-food and drink, varied forms of light, which can be absorbed by their forms ; garments of dazzling white for some, and of many and varied colours for others, formed of woven golden and silver light, each and all perfectly corresponding to the rank and qualities of the individual wearers thereof ; all doing their utmost for one another

with pleasure ; an entire absence of earthly and heart-corroding cares, infirmities, and deformities ; frequent changes of loveliest spirit-scenery ; a myriad occupations, every one, spirit-man, spirit-woman, or spirit-child, being engaged in what is most agreeable and fitting. All these, and much more than can be described by mere words, or ever comprehended by the inhabitants of an earth, are the perpetual portion of the inhabitants of the heavens. There are ranks and orders and communities of angels in heaven, founded and sustained on a celestial, faultless plan, as there are great ones, and various nations and tribes inhabiting this earth ; though these are founded and sustained on terrestrial and sinful plans throughout. There are no strong lines of demarcation in the heavens ; though there is division, each one belonging to a heaven, and having home and position therein. In the heavens the lights and splendours are of various intensities, none of them to be seen on earth, nor could they be endured by mortals for a moment. Angels are not happy because they are in heaven ; they are happy from themselves : for it is in the very nature of love, wisdom, and good deeds, to produce and maintain happiness ; whereas unholiness of every kind produces varying degrees of unhappiness unfailingly. Happiness is not possible to any wicked creature.

90 That the wicked will be compelled by the operation of the holy law to make a hell their habitation.

There are millions of men who do the deeds of satans or devils. When these die, they are not fit for any place other than a hell, and to one of the many of these they go, even more surely than the man who craves for strong drink will go to his bower of bliss, the pot-house. The hells are the places of residence for all the workers of iniquity. Jesus said to some of the Jewish rabble, Ye are of your father, the devil ; and to others, Ye are from beneath, signifying hell, I am from above. In both cases Jesus showed his knowledge of the fact of the pre-existence of men, either in a superior or inferior world to this earth. God did not make hells : they are not HIS jails or penitentiaries for debased spirit-souls. Hells would not exist, if spirits had not become debased souls, and so cre-

ated a demand for them, as the furnace is fashioned and fitting for filth. This earth is in reality one of the hells ; all kinds and degrees of evil are practised : so men are all their days more or less unhappy. If men constantly thought to do the right to each other, even earth-life would be vastly better than it is, Selfishness holding her deadly sway. Some earths are better than this ; others are worse. An evil soul is attracted to a mansion of hell and its company, as a good spirit-soul is attracted to a mansion of heaven and its company. Newly-arrived evil souls have used their time of probation on earth in the love of impurities, folly, and sin. They saw little or nothing good on earth ; they see nothing good or desirable in the spirit-world, to which they have been brought temporarily. They thought of and acted out hell mostly all their earth-days ; they think of and care to act out hell mostly very early in their spirit-world days : they go, as a matter of course, to hell. As the wicked by his wicked deeds is of himself the unhappy, punished victim ; so the righteous by his good deeds is of himself the happy, crowned victor. True it is that the wicked soul rather shrinks from proceeding to the hell to which he has been self-sent ; but he is compelled by an inexorably just, and therefore eminently satisfactory law to make it his habitation. He is FIT for no other place, and his fitness is a condition to be wrought out entirely by himself ; God has no part in the ruination of a soul.

91 That hells are places of obscured light, or gloom, or total darkness, all their inhabitants loving even the direst evils, and practising them towards each other ; so that they are unhappy necessarily.

Light is the symbol of love, wisdom, and good actions. These are only partially understood and practised by the inhabitants of this earth ; they are totally neglected, even despised, by the inhabitants of still lower hells, who always practise unkindness and evil to each other. Light is hateful to the wicked everywhere, being discordant with their natures. The evil souls of the hells shun light, it being destructive of their happiness and existence as evil souls ; the vilest of these, occupants of the lowest hells, caring not for even a gleam of true light. As pure

spirits are like a pure and fragrant flame, and dwellers in an atmosphere which is ever as pure and fragrant flame, divine and delectable ; so impure souls are like an impure and pestiferous flame, and dwellers in an atmosphere which is ever as impure and pestiferous flame, dolorous and distracting. The thoughtless man doubts of heaven, disbelieves in hell : he says that he can not understand their conditions. Yet there are many kinds of heat and light on this little earth, some good, some evil. It is every way reasonable to think that other spheres have conditions of these, that we do not, can not experience, and can know of only through revelation. Because not even the wisest of men knows how it is that he can raise his arms at will, and lower them ; should he therefore decide to cut them off ? I trow not. Why then should we cut off our entire selves from the spiritual ! Adam, Enoch, Jesus, Mohammed, Kenealy, have described the light, heat, and loveliness of heaven and the spiritual ; also the soul-fires, gloom, and dread calamities of hell and the unspiritual. The wise will accept their testimony, and be governed accordingly.

92 That the punishments of the hells are of various kinds and degrees, and for different periods, according to the crimes attempted or committed by evil souls.

It is not true that a creature called Satan is absolutely the master of all and everything in hell ; or that satans do altogether as they please, even to one another. God is the Father of these castaways, as much as he is of any of the highest of the angelic host. The dreadful conditions of the hells are truly enough made by the fallen ; but the regulations, durations of punishments, and the general oversight, are in the charge of certain of the great archangels of heaven, as is declared by the Second Messenger. If one hundred thousand of the worst characters chosen from earth's vilest centres were formed into a town, and allowed to act as THEY thought proper, without fear of check of any kind, there would soon be an end to existence on the earth. There must be laws even for outlaws ; but they can not be allowed to frame them. The subject, object, and motive of every one of their laws could be written in one word—SELF. The de-

scriptions given of hells by the Second Messenger are of sublime yet awful character ; but the terrible scenes depicted by the Twelfth Messenger are tragical in the extreme. Sin is ever the parent of suffering ; vice insures for itself a victim. Although God is essentially Love, yet it is ever the dominant love of the highest ; so he requires his laws to be observed. The sinner's love is an entire love of the lowest ; therefore he hates the heavenly laws. On earth he has little ease ; much less has he in hell. On earth, or in hell, even though long undiscovered by the sinner, there is a going surely forward of God's design of restoration. Not a day longer than is morally and logically right will the sinner be detained in hell. Though he be no more worthy to be called God's son, yet will God never relinquish his right to call himself the Father even of the most crime-stained of his children.

93 That any lost soul of a hell may at some time rise again to the state of humanity, and so to the highest.

Hell is everlasting, but not everlasting punishment for individual evil souls, as is taught by the Christian sects. God bears no malice against any, however fallen and corrupt ; neither does he allow any dreadful conditions that are irreparable. The lowest of the damned may rise again individually to the heights from whence they have fallen. The evil souls of the hells MAY be held in bondage by their evils for innumerable ages. The moment the reformation of any one of them begins, his ascent is assured sooner or later. As of themselves they fell entirely, so of themselves they rise entirely. None need to despair ; but they do suffer a most grievous despair. Some of them are so hopelessly bad, that it may almost be doubted whether a passing thought of good is possible to them, much less that they should have an abiding wish to practise any goodness. What can God do for them ? why should he do any thing for them, when they will do nothing for themselves ? To practise evils is their life, and even happiness ; though like the happiness of the drunkard, or miser, wretchedness in reality. They are in a far country, like the evil-doer spoken of by Jesus, in the parable of the prodigal son, spiritually starving, and the father (God) may not coerce them to return ;

but he waits, for ever waits, till they shall desire to return. Then he can recognise them, and set them on the path to happiness. He, the One, the Infinite, lives on, eternally wise, eternally great, eternally happy. If spirits choose to be away from him, and more or less miserable, rather than be sharers of his wisdom, greatness, and happiness, they are free so to do. Satans and devils are responsible for their most desperate soul-risks. Their chances of a quick and easy extrication of themselves from their truly awful condition are correspondingly of a most unlikely kind. Starting out from a splendid home, the heavenly mansion, and longing for change, the down grade all the way to hell was lightly undertaken by each one. Now that splendid home is to be regained, oh, so hardly, if at all. Each one is but a ghastly wreck of his primal self, and his feet the while will be aweary ; for each mile of the journey is uphill, and progress painfully slow. There are manifold degrees of the spiritual disorder called sin : real satisfaction is unattainable by creatures in any one of them.

94 That the Devil, or Satan, a being of immense and continuous power for evil, does not exist on this earth.

No devil-soul or satan-soul CAN leave a hell when he pleases, even to visit, much less to remain on an earth, for any purpose whatever that may be supposed by some. God never tempts man to do evil : he can not do so. His desire is that all men should become like himself, perfect. The common idea of the Christian sects is that God allows an immensely powerful and malignant being, they call Satan, to tempt men to do evil ; that God rewards them if they successfully combat this being, and punishes them if they yield to his arts. All these ideas are most impious. No mighty archfiend, immensely powerful for evil, walks the earth, rules it, or attempts to rule it. Man may have the freedom of goodness by simple endeavour. He is not to be coerced, forcibly persuaded, or cajoled into goodness by great and good spirits ; or similarly, led into wickedness by evil souls from hells. He is perfectly at liberty to attach himself to good or to evil, whichever he will ; God does not interfere, nor ever will allow undue interference in any way with his merely

personal choice. If he attaches himself to good, he is assisted by God and good spirits, who are but too pleased to assist him. If he inclines to evil, he will seek and obtain the company of evil men, and low-class, incarnated spirit-souls, and souls awaiting reincarnation. After a time it becomes easy and yet easier for a man to think, say, and do wrong, until verily his only pleasure is in wrong of all kinds, from which it becomes increasingly hard to free himself ; yet at the same time he owns that what he is doing is evil only.

95 That death, like birth, is but a means to an entrance into yet another state of existence.

Death is nothing at all of itself. For humanity it is simply an effect of the attracting away of the spirit-soul essence from its sheath, the earth-body, whereby change of form may be produced. It is in the very constitution of the spirit-shroud, the soul, whether in the celestial, or on an earth, to desire change. Changes of the earth-body are arranged for souls, unit life-essences, to accomplish, though by many and successive earth-deaths. All except the Supreme Father and the Holy Spirit are fallible, and therefore LIABLE at some time or times to experience spirit-changes, soul-changes, earth-changes, and these with deaths, few or many. All these deaths are effects of the unchecked wilfulness, and unamended carelessness of spirits and souls. Although these changes and the attendant deaths are truly the production of soul-essences, and happen, as nearly as they can be so made, conformably to soul-wishes ; yet through all of them there runs a divinely-set purpose, which plans to effect the restoration of the froward changeling to primitive perfection ; plans a production of solid satisfaction by an induction of solid dissatisfaction ; plans a purification of thought and desire, as from and of the soul knowing ultimately, through experience, by its long and trying contacts with various forms of earth-impurity, that nothing but spirit-existence is really and truly satisfying and desirable. When this conviction is ingrained and firmly established, there comes inevitably a working back to that sublime condition, a determination to exchange rags and husks for robes and heaven.

96 That Jesus was not born of a virgin ; but after the natural, orderly manner.

It is of God's appointment that the bodies of men shall be formed by the union of male and female. This is the best arrangement that is possible, and is therefore incapable of change, or of being set aside for any. There are millions of men whose bodies are as good as was that of Jesus ; but his soul was purer, a truly consecrated temple of the Supreme Father and the Holy Spirit. He was fully capable of receiving divinest influences : here is the great difference between common mortals and the Messenger, the Man of God. No absolute reason can be given for the false and pernicious doctrine, credited by so many millions of the Christian sects, that Jesus was the offspring of a virgin. Perhaps the notion has arisen by the doubly-designed teaching of the early Christian priesthood, who thus could show their deep spiritual knowledge that the Holy Spirit, the true spiritual mother of Jesus, was a Virgin, the pure, continuous, universal Spirit, and all the while could conceal this sublime truth from the multitude. Priests in time past have kept too much of the true religion from the people, and to their everlasting shame have substituted half-truths and downright lies, conduct every way thoroughly unjustifiable. It is hardly possible that the belief is merely the result of a perverse, popular imagination, which sought to believe even that which appears absurdly false ; such a condition of spirit-soul would be deplorable indeed. If it could have been the fact, and had been the fact, that the body of Jesus was produced in a different way from those of all other men, it would have been because a necessity existed for it, or because it was advisable in some way ; then surely he would have alluded to the circumstance in his teachings. It would have been something by which he could have claimed to have more authority over men. But there is no trace of any authority claimed by him from a consideration in any way whatever of his birth. He taught plain truths in a plain way, as it becomes a Messenger of the All-Father and the Holy Spirit to do. The Messengers stand higher than all other men from the spiritual point of view ; in every ordinary aspect they differ in nowise from them.

97 That the alleged resurrection of the earth-body of Jesus did not take place.

There was not the least necessity that Jesus should rise from the grave, and again walk the earth. While hanging on the cross, he said, It is finished, all is finished. Father into thy hands I commend my spirit. By these expressions he proclaimed that his work on earth as a Messiah was concluded. If the things had happened, which are recorded in the common spurious gospels to have been done by Jesus after his alleged resurrection, the above expressions have no real meaning whatever. We are brought at once to the conclusion that he could not have known the true extent of his mission ! This must not be said of him. Had he not done enough ? had he not suffered enough from those numskulled Jews ? Our bodies are wholly of earth, made up of particles attracted and borrowed by us from the animal, vegetable, and mineral kingdoms. These bodies, when death has overtaken them, fall into particles, which will probably be assumed by other animals, or by plants or minerals. The earthy can never be raised to the celestial. Only spirit and soul can inhabit the many mansions comprising the Father's home or heaven.

98 That miracles were never wrought by God, or the Messengers, or ordinary men.

God is perfect ; he can not err, he can not change, nor can his laws be altered one iota from what they were at the very first. He will not lower his conceptions to fit man's whims ; man must elevate his whims to the level of God's conceptions. Emergencies never can arise with him. Human laws undergo change, because humanity are the subjects of change. The working of miracles, either by God himself directly, or by his servants, would be an attempt on God's part to coerce or unduly press men into obedience to his will. But God desires only a ready, intelligent, and loving obedience ; he will accept no other. By attaching ourselves to him, God is not in any way benefited : by an opposite course of conduct on our part, God's greatness in nowise suffers diminution. A miracle would be a violation, an upsetting of the laws of God, under the auspice of God himself : this is absurd.

As evidences that a man is divinely sent, miracles are worse than worthless. Jesus flatly refused to work any wonders. What SIGN shewest thou unto us ? said the Jews to him. If ye DID see signs and wonders, nevertheless ye would not believe, he replied. And that they would not have believed was indeed the fact, is clearly proved by the answer they gave to him concerning his remark, Destroy this temple, and in three days I will raise it up ; for, said they, If thou couldest do THIS, thou couldst do it ONLY through Beelzebub, the chief of the devils. They blundered ridiculously, yet at the same time they truly declared that the greater the miracle, the greater their unbelief would undoubtedly be. Though at the time of his transfiguration, Peter, James, and John had seen Jesus in the highest heavenly company, yet later on, they acted in as cowardly and traitorous a manner to him as the worst of his enemies. They indeed had SEEN, but certainly had never truly believed.

99 That the living have no moral right to put corpses into the earth. They should be burned, or buried in the ocean.

It matters not what becomes of the corpse of a spirit-soul departed the earth-life, for the time, or permanently. Where a community is large, difficulties and objections to burials soon arise. The dead ought not to occupy ground which is or may be serviceable to the living. This was the law made by the Third Messenger. The burning of the dead would have been the general rule, had not the priests, who took good care to keep their eyes religiously and steadily fixed on churchyard-fees, and the still greater lucre obtainable for tombs inside their churches, taught men the abominably false doctrine of the resurrection, at the last day, by a miracle of course, as they say, of the identical earth-bodies, particle for particle, of the innumerable millions of millions who have lived on the earth ; their permanent spiritualized conjunction in heaven with the spirits and souls of their former owners ; that then and there they will receive a judgment to everlasting life or to everlasting death : thus they teach. The reader of this book knows what is the truth of this and other matters, so without the slightest

hesitation, he will throw aside the ecclesiastical farrago as worthless bedlam-nonsense. It is now the turn of the monotheistic laity to instruct the priests, who, being really worse than useless, will for the future be called upon, and asked by laymen to refuse to accept any stipends, and to go to some honest labour for a livelihood. Those who now know and have determined to practise the real religion of Jesus and the other eleven divine ones, which was MONOTHEISM, can not profit by a study of the trashy literature of the Christians. Themselves and their literature must be overhauled and reformed. Truth is great, and must prevail.

100 That at the end of this cycle all life on the earth will be destroyed, and a great day of judgment will follow, under the presidency of God himself.

There are twelve cycles, each of six hundred years, which have been appointed by God himself, as described already. When these have expired, there will come a special, a spiritual day of reckoning, for the then earth, as is declared in the sacred Apocalypse. Although all life on the earth shall be destroyed, yet the desolation shall continue for a time only ; destruction, in a spiritual as also in a geological aspect, being always but the prelude to a renewal, as the death of an individual, an unit-essence, is but a recommencement of life in another form. The exact time of the happening of this great catastrophe has not been revealed by God to any, as Jesus himself declared ; but it is none the less certain that it will come. By the word of the Almighty, life is scattered abroad on the earth ; he confideth the secret of his handiwork to none. He planteth it as it doth please him ; he gathereth it again, and none may say unto him, What doest thou ? Each of the Twelve Messengers will claim his own followers from the Lord, and lead them to the paradise he has prepared for them. Let none think however that there is a perpetual sameness in heaven. On the contrary, there is a ceaseless and ever-pleasing variety, all being in harmony with the wishes and requirements of the spiritual inhabitants thereof.

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